

K. apostles Creed

The First 2086

PRINCIPLES

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OF THE

Oracles of God

Explained in a brief Exposition

Of { The C R E E D,
The TEN COMMANDEMENTS,
The LORDS PRAYER,
The S A C R A M E N T S.



L O N D O N,

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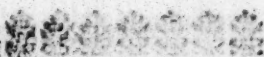
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PRINCIPLES

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THE SACRILEGIES



LONDON



The Creed.

[I believe in God the Father Almighty]

Q. 1. *What are the Articles of your Christian Faith?*

A. I believe in God the Father Almighty, &c.

Q. 2. *How is it that Men come to believe?*

A. Men come to believe ordinarily by Hearing God's Word.

Q. 3. *Are all those true Believers that do hear Gods Word?*

A. No ; but such only in whom it worketh effectually, being applied to them by Gods Blessed Spirit.

Q. 4. *When is Gods word received and entertain'd aright?*

A. When it is received with *Attention*, *Faith*, *Love*, *Meekness*; and when it is *remembered* and *praised* by us.

Q. *What Change doth there pass on those who are effectually wrought upon by Gods Word and Spirit?*

A. 1. There is a Change in their Understandings, so as they are brought to the knowledge of their own sinful and miserable Estate, and to the knowledge of Christ the only Hope set before them.

2. There is a change also in their wills, so as that they do

do heartily lay hold upon Jesus Christ, and receive him according as he is offered to them.

Q. What are we to believe concerning God?

A. We are to believe that there is a God, and what this God is.

Q. Doth it not appear that there is a God by these things which are seen?

A. Yes; the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead.

Q. 5. What do you believe God to be?

A. God is an infinite Spirit, in and of himself blessed for ever.

Q. What are those Attributes, or Properties which are ascribed unto God?

A. Eternity, Immensity, Majesty, Unchangeableness, Wisdom, holiness, Power, Justice, Goodness, & Truth.

Q. 6. What have you learnt further concerning God?

A. That there are three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and yet these three are but One God.

Q. 7. How may we come to the enjoyment of God?

A. By observing our Rule, which is the Word of God contained in the Old and New Testament.

Q. What is it that the Word of God doth teach us?

A. It teacheth us what we are to believe, and what we are to practise.

[Maker of Heaven and Earth,]

Q. 8. What is the difference between God's work of Creation, and God's works of Providence?

A. God's work of Creation is his making all things
of

of nothing : God's works of *Providence* are his upholding and disposing of all his *Creatures*.

Q. What are the parts then of Providence ?

A. Preservation and Government.

Q. 9. Which are the principal Creatures God made ?

A. Angels and Men.

Q. 10. What have you learnt concerning the Angels ?

A. That God made them glorious Spirits, of whom some continue in their holy State, the bright Inhabitants of Heaven : others fell from it and became Devils, who are reserved in everlasting chains, under darkness, unto the Judgement of the great Day.

Q. Whereof doth man consist ?

A. Of an earthly Body, and of a reasonable and immortal Soul.

Q. 11. In what state was man at first created ?

A. In a state of Innocency, after the Image of God.

Q. 12. Wherein did that Image of God consist ?

A. In Knowledge, Righteousness and Holiness, and Dominion over the rest of inferiour Creatures.

Q. 13. What are those two Covenants, which God did make with man ?

A. A Covenant of Works, and a Covenant of Grace.

Q. 14. Which is the Covenant of Works ?

A. The Covenant of Works is that first Covenant which God did make with man, promising him Life upon condition of perfect, personal and perpetual obedience.

Q. 15. Did man perform this Condition on his part ?

A. No ; he sinned against God in eating of the

Tree of Knowledge of Good and Evil, which God had strictly forbidden.

Q. 16. Did all mans posterity sin and fall in Adam?

A. All that came from him by a *natural* and *ordinary* way of Generation : for they were all in his Loyns ; and the *Covenant* was made not with him only, but in him with his Posterity also.

Q. 17. What condition did Man kind fall into ?

A. Into a sinful and miserable condition.

Q. 18. Wherein doth the sinfulness of Mans fallen Estate consist ?

A. In Original Sin, and in his Actual Sins.

Q. 19. What is Sin ?

A. Sin is the transgression (or breach) of Gods Law.

Q. 20. Wherein doth Original Sin consist ?

A. In the guilt of that first Sin which *Adam* committed, in the want of that righteousness wherein he was created ; and in the corruption of our whole Nature, from whence proceed our *Actual Sins*, which are the particular breaches of Gods Law.

Q. 21. How many ways do we fall into actual sins?

A. By *Omission*, or leaving undone what we ought to do : and by *Commission*, or doing what we ought not to do.

Q. 22. What miseries did Man by his sin fall into ?

A. He not only lost the enjoyment of communion with his Maker, but brought himself under the wrath and curse of God, became liable to all the evils, pains and sorrows of this present Life, to Death, and to the endless Woes and Torments of Hell.

Q. 23.

Q. 23. *What is the Covenant of Grace?*

A. The Covenant of Grace is that second Covenant, which (when Man had broken the first) God was graciously pleased to enter into, and therein to promise him Life and Salvation upon condition of his believing in Jesus Christ.

[And in Jesus Christ his only Son our Lord, &c.]

Q. 24. *What do these words JESUS and CHRIST signifie?*

A. JESUS signifies a *Saviour*, and CHRIST signifies *Anointed*, that is, appointed, fitted, commissioned and sent by God.

Q. 25. *Who then is Jesus Christ?*

A. Jesus Christ is the Eternal Son of God, who for our sakes became Man, and is the Anointed Saviour.

Q. 26. *What is it to believe in Jesus Christ?*

A. To believe in Jesus Christ is to receive him intimately as he is tendered in the Gospel, and to rest upon him only for Salvation. Or, Faith in Jesus Christ is the hearty Accepting of him as our only Lord and Saviour.

Q. *What are the Characters of this true Faith, whereby it may be known?*

A. True saving Faith may be known by a ready receiving and obeying of God's Word, by a high prizing of Jesus Christ, by purifying of the Heart, by good Works, and by overcoming of the World.

Q. *How is Jesus Christ God's only Son?*

A. By *Eternal Generation*. Angels and Men are

Gods Children by *Creation*: All true Believers are Gods Children by *Adoption* and *Regeneration*; and enjoy the Privileges of Children, safe Protection, suitable Provision, due Correction, Audience and Acceptance, and a sure Title to a glorious Inheritance.

Q. 27. *Hath Jesus Christ two distinct intire Natures?*

A. Yes; the *Humane* Nature, and the *Divine* Nature, both in one Person.

Q. 28. *Why was our Mediator both God and Man?*

A. He became *Man*, that he might be capable of Suffering, and that he might make satisfaction in the same Nature that had offended: And being *God*, he was able to undergo and get through all his Sufferings, and his Sufferings were available.

Q. 29. *Was Jesus Christ Conceived and Born in an ordinary way as others are?*

A. No; he was Conceived ~~by~~ the Holy-Ghost, and Born of the Virgin *Mary*, without Sin.

Q. 30. *What are the Offices of Jesus Christ our Anointed Saviour?*

A. Three; the Office of a Prophet, of a Priest and of a King.

Q. 31. *What is Christ's Prophetical Office?*

A. Christ's Office, as he is a Prophet, is to reveal or make known to us God's Will.

Q. *How doth Christ make known to us God's Will?*

A. Outwardly, by his Word; and Inwardly, by his Spirit.

Q. 32. *Wherein consisteth Christ's Priestly Office?*

A. In

A. In Offering up himself a Sacrifice once for all ; and in making continual Intercession for us.

Q. What are the two parts then of Christ's Priesthood ?

A. Oblation and Intercession.

Q. Why did Christ offer up himself a Sacrifice ?

A. To satisfy the Justice of God, and to purchase for us his Favour.

Q. How did Christ fulfill and satisfy that First Covenant wherunto Man was obliged ?

A. In performing that Righteousness which the Law of God did require, and in bearing the Punishment, which was due for the breaking of it.

Q. But is it agreeable to Justice, that the Innocent should suffer what the Guilty deserve ?

A. There is no Injustice in it, since Christ did willingly and of his own accord, undertake the same, having Power so to do.

Q. Did the Benefit of Christ's Death extend to those who were before his Incarnation ?

A. Yes ; the Saints of God, who were before Christ's Time, were saved likewise by Faith in him, who was revealed to them by Promises, Types and Sacrifices.

Q. How could Christ's Obedience satisfy for others, since he himself being a Man, was bound to obey God ?

A. Because he was also God, and did freely and voluntarily become Man.

Q. 33. Wherein consisteth Christ's Kingly Office ?

*A. In Subduing us to himself, in Protecting and Governing us, and in Restraining, Conquer-
ing*

and *triumphing* over all his Enemies.

Q. 34. In what respects did Christ humble himself?

A. That he became a man, and was born in so mean a condition, that he was subject to the Law, that he underwent the sorrows of this Life, and was tempted of the Devil, that he endured heavy and grievous Torments in his Soul, that he submitted to divers Indignities, and dyed upon the Cross a *shameful, painful, and cursed* Death, that he was buried, and that he continued three days in the Grave.

Q. 35. What are the several parts of Christs Exaltation?

A. His rising again from the Dead on the third day; his ascending up into Heaven, when he had continued after his Resurrection forty days here upon Earth; his sitting on the Right Hand of God the Father; and his coming at the last Day to judge the quick and the dead.

Q. VVhom do you understand to be meant by the quick and the dead?

A. By the *quick* are meant such as shall be here alive when Christ comes to Judgement: by the *dead* all those departed hence before the time of Christs coming to Judgement.

Q. VVhat doth the Scripture declare of those who shall be found here alive at the last Day?

A. They shall be changed in a moment, in the twinkling of an Eye, and caught up in the clouds to meet the Lord in the Air.

Q. In what manner will Christ come to Judgment?

A. He will come *visibly*, in great power and glory,

glory, accompanied by his holy Angels, with a shout, with the voice of the Arch-Angel, and with the Trump of God.

Q. What is the Sentence of Absolution, which Christ will hereafter pronounce at the day of Judgment?

A. Come ye blessed Children of my Father, inherit the Kingdom prepared for you from the Foundation of the World.

Q. What is the Sentence of Condemnation, which Christ will then pass upon the wicked?

A. Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.

Q. What have you learnt further relating to the Day of Judgment?

A. That this World shall then be burnt up, and Christ will resign his Mediatory Kingdom to God the Father, that God may be All in All.

[I believe in the Holy Ghost,]

Q. 36. Whom do you understand by the Holy Ghost?

A. The Holy Ghost (or Holy Spirit) is the third Person in the Godhead, who proceedeth from the Father and the Son, and yet is equal with them both, and is the Sanctifier of all the Elect people of God.

[The Holy Catholick Church,]

Q. 37. What do you mean by the holy Catholick Church?

A. I mean by the Holy Catholick (or Universal) Church all the People and Servants of God throughout all Ages, in the several parts and quarters of the

the World, united to one and the same Head Jesus Christ, quickned by one and the same Spirit, and embracing one and the same Faith.

Q. What do you understand by the Visible and Invisible Church ?

A. The Visible Church are those who do openly profess the true Religion ; together with the Children that descend from such Parents, or from one of them : The *Invisible Church* are those who do heartily and sincerely imbrace the same true Religion which they do profess, giving up themselves intirely to the obedience of Faith.

Q. Why are they called Invisible ?

A. Because we can't certainly discern them who they are.

Q. What do you mean by the Church Militant and Triumphant ?

A. The Church Militant are the People and Servants of God here upon Earth, wrestling and combating with many and various Enemies : The *Church Triumphant* are the faithful Servants of God, who by the gracious Assistance and strength of Jesus Christ their Leader and Captain of their Salvation, have conquered all their Enemies, and are now triumphing in Heaven.

Q. Will the enemies of Gods Church be ever able to overthrow it ?

A. No ; it hath continued hitherto notwithstanding all oppositions, and it will continue in a constant succellion of its Members to the end of the World.

[The Communion of Saints,]

Q. 38. With whom do the Saints enjoy Communion?

A. The Saints do especially enjoy Communion with God the Father, Son and Holy Ghost ; and with one another.

Q. What doth the Communion or Fellowship which the Saints have with God, include or carry with it ?

A. 1. Conformity or likeness. 2. Peace and Union. 3. Mutual interest and right one in another. 4. Mutual Converse or Correspondence ; God communicates his grace to the Soul, and the Soul returns the Fruits of it to him.

Q. How many ways do the Saints enjoy Communion one with another ?

A. In admonishing, counselling and comforting one another, in serving God together, in confessing their faults mutually, and praying one for another, in bearing one anothers burdens, in being good examples each to other, and charitably supplying one anothers Wants.

[The forgiveness of Sins,]

Q. 39. What is meant by the forgiveness of Sins ?

A. The taking off our Obligation to the punishment due unto us for sin, through Jesus Christ, who hath made a sufficient Compensation and full Satisfaction for the same.

Q. 40. What is the desert of every Sin ?

A. The Curse of Almighty God both here and hereafter.

Q. 41. May we expect forgiveness of our Sins without Repentance ?

A. No ; Forgiveness of Sins and Repentance must go together.

Q. 42.

Q. 42. Wherein doth true Repentance consist?

A. In an unfeigned Sorrow for sin past, and Amendment of life for the time to come.

Q. 43. What is it to be justified?

A. To be justified is to have our sins pardoned, and our persons accepted as righteous, in & through Jesus Christ.

Q. What are the parts then of Justification?

A. Two; Forgiveness and Acceptation.

Q. 44. What is it to be Sanctified?

A. To be sanctified is to be renewed after God's own Image in knowledge, righteousness and true holiness.

Q. What are the parts of Sanctification.

A. Mortification, or dying unto sin; and Vivification, or living unto righteousness.

Q. What have you learnt further concerning Sanctification?

A. That it is neither equal in all, nor in this life perfect in any, but growing up towards perfection,

Q. Do we deserve forgiveness of Sins, and eternal Salvation by our Repentance and Obedience?

A. No certainly; God saveth us according to his mercy and the riches of his Grace; and when we have done all that we can, we are unprofitable Servants.

[The Resurrection of the Body, and the Life Everlasting]

Q. Is it certain, that all must dye?

A. Yes; 'tis appointed for all men once to dye.

Q. 45. When men dye, what doth become of their Bodies?

A. Their Bodies do return to the Dust, and see Corruption.

Q. 46

Q. 46. What becomes of the Souls of men, when they depart hence?

A. The Souls of the godly are then made perfectly holy, and received to the immediate enjoyment of God, together with an innumerable company of glorious Angels in the Kingdom of Heaven: The Souls of the wicked are cast into Hell, where they must suffer the vengeance of Eternal Fire, prepared for the Devil and his Angels.

Q. 47. Shall the Bodies of all men, both the godly and the wicked be raised again?

A. Yes; there shall be a Resurrection of the dead, both of the just and unjust. All that are in the Graves shall come forth; they that have done good, unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation.

Q. When shall this Resurrection be?

A. At the last Day.

Q. 68. What will immediately follow upon the Resurrection?

A. The general and final Judgement of Angels and Men.

Q. 49 What doth the Scripture declare to us concerning the Godly at the Day of Judgement?

A. That (their Bodies being then raised up in glory and united again to their Souls) they shall be openly owned and acquitted by Jesus Christ, set on his Right Hand, joyn with him in Judgement on all wicked men and Angels, be for ever freed from all sin and sorrow, filled with unconceivable Joy, and made perfectly blessed in the immediate, full and everlasting Enjoyment of God.

Q. What

Q. What is the difference between Natural, Spiritual, and Eternal (or everlasting) Life?

A. Natural Life is in the Union between the Soul and the Body: *Spiritual Life* is the Union between the Soul and God: *Eternal Life* is the perfect happiness both of Soul and Body, in the full and immediate enjoyment of God for ever.

Q. 50. What shall be the final portion of all ungodly men?

A. They shall be punished with everlasting separation from God, and most grievous torments of Soul and Body, without intermission, in Hell for ever.

Q. Why is it that the damned must suffer in Hell for ever?

A. Because being finite Creatures they can never make full satisfaction to God's infinite Justice.

Q. Will not God have mercy upon poor ignorant people?

A. They shall be destroyed for lack of knowledge. He that made them will not have mercy upon them, and he that formed them will shew them no favour. Christ will come in flaming fire to render vengeance on them that know not God.

The TEN COMMANDEMENTS.

Q. 51. Which be the Ten Commandments?

*A. 1. W*Thou shalt have no other Gods before me, &c.

Q. Whereon were the Ten Commandments written?

A. Upon two Tables of Stone, by the finger of God

Q. How many are the Commandments of the first Table

A. Four:

A. Four ; which do immediately respect God: the other six Commandments, which are of the Second Table, do more especially respect our Neighbour.

Q. *What doth the first Commandment require ?*

A. That we own and worship the only true God.

Q. *What doth the second Commandment require ?*

A. That we worship this true God according to his own Appointment, and not by Images, or any of mens own superstitious Inventions.

Q. *What doth the third Commandment require ?*

A. That we make use of Gods great and glorious Name, Titles and Ordinances with a holy Fear and Reverence.

Q. *What is meant by Gods not holding them guiltless who take his Name in vain ?*

A. The meaning of it is, that how little account soever such do make of this sin, as do take Gods Name in vain, and continue to profane it ; yet God will not acquit or spare them, but most surely punish them in his just Judgement.

Q. *What doth the fourth Commandment require ?*

A. The observing of a Sacred or Holy Rest one day in seven ; which from the beginning of the World to our Saviours Resurrection was the last Day of the Week, but hath since been and continues to be the first day of the Week, or the Lords Day, which is the *Christian Sabbath*.

Q. *What doth the fifth Commandment require ?*

A. That we carefully perform all the Duties of our several Relations.

Q. *What are the Duties of Children to their Parents ?*

A. 1. Inward Honour & Reverence. 2. Outward Reverence

Reverence in Speech and behaviour. 3. A ready observing of their good Instructions and lawful Commands. 4. A meek and patient bearing of their Reproofs and Corrections. 5. Providing for their comfortable maintenance, if they want, and their Children can relieve them. 6. Covering their weaknesses, and bearing with the Infirmities of their Age.

Q. What are the Duties of Servants to their Masters?

A. 1. Honour. 2. Obedience. 3. Faithfulness. 4. Meekness.

Q. What doth the sixth Commandment require?

A. That we carefully endeavour the preservation of our own life, and the life of our Neighbour.

Q. Is it not lawful in some cases to take away the life of another?

A. Yes; in case of necessary Defence, lawful War, and publick Justice.

Q. What doth the seventh Commandment require?

A. All purity or chastity in Heart, in Speech and in Behaviour.

Q. What doth the eighth Commandment require?

A. That every man be careful and laborious in a lawful Calling, and yet with due moderation, and a comfortable Enjoyment of what he hath: that he be true and just in all his ways and dealings, and charitable according to his ability.

Q. What doth the ninth Commandment require?

A. That we speak nothing but the truth at all times; and that when we are sworn, we speak all the truth.

Q. What doth the tenth Commandment require?

A. To rest well satisfied in our own condition, not envying at our Neighbour, or greedily desiring any

any thing that is his : but rejoycing in his blessings and in our own, which God distributeth as it pleaseth him, according to his infinite Wisdom and Goodness.

Q. Can any meer man since the Fall perfectly keep the Commandments of God in this life ?

A. No certainly : In many things we offend all ; and there is not a just man upon Earth, that doth good and sinneth not.

Q. If there be no man able to keep the Law, wherefore then serveth it ?

A. It serveth 1. As a *Rule* unto us, according to which we must endeavour to walk, and square our whole conversation. 2. As a *Glass* to shew us our spots and deformities, thereby to humble us. 3. As a *School-Master*, to bring us to Christ, when we are thoroughly humbled, and see the great need we have of him.

Q. 52. What is that wherein all the Commandments are briefly comprehended ?

A. LOVE to God and to our Neighbour ; we are to love God with all our Heart, and with all our Soul, and with all our Might : And we are to love our Neighbour as our selves.

The LORDS PRAYER.

Q. 53. Let me hear you say the Lords Prayer.

A. Our Father which art in Heaven, &c.

Q. What are the parts of the Lords Prayer ?

A. Three ; Preface, Petitions, Conclusion.

Q. What do we learn by the Preface ?

A. To pray with, and for others ; to pray with Confidence, and with Reverence.

Q. How

The Lords Prayer.

Q. How many are the Petitions of this Prayer ?

A. Six ; whereof the three former do more immediately relate to the glory of God, the three latter concerning our selves.

Q. What do we pray for in the three former of these Petitions ?

A. That Gods great and holy Name may be ever magnified ; that his Kingdom of Grace may be advanced, and Kingdom of Glory hastened ; that we may serve God on Earth as the Angels serve him in Heaven, and always readily obey and submit to the will of his Precept and of his Providence.

Q. What do we pray for in the three latter of these Petitions ?

A. That we may have a competent portion of outward blessings ; that God will be pleased to forgive us all our sins, as we do heartily forgive others who have offended us ; and that he will not suffer us unadvisedly to put our selves upon a temptation, or suffer any temptation to prevail over us, but now and evermore save and deliver us from the evil of all temptations, and from the Evil One.

Q. What do we learn from the Conclusion of the Lords Prayer ?

A. To inforce our Requests with Arguments ; to joyu prayse unto God together with our Prayers ; and to desire and believe, that God will hear us.

Q. 54. What are the requisite Qualifications of Prayer ?

A. It must be made to God, in the name of his Son, by the help of the Spirit, for things lawful or accord-

according to Gods will, and to a right end, with Understanding, Humility, Fervency, Faith, Submission, Sincerity, Perseverance, Charity, and an ardent Zeal for Gods glory.

Q. What are the principal parts of Prayer?

A. Confession, Petition, Thanksgiving.

Q. What are Ejaculatory Prayers, or Ejaculations?

A. Ejaculations are short and sudden dartings, or liftings up of the Soul to God.

THE SACRAMENTS.

Q. 55. How many are the Sacraments of the New Testament?

A. Two only, Baptism and the Lords Supper; which answer to the two Sacraments of the Old Testament, Circumcision and the Passover.

Q. 56. What is a Sacrament?

A. A Sacrament is an Institution of Jesus Christ, wherein by some outward and visible sign he is pleased to represent, exhibit and seal unto us the benefits of his Mediation.

Q. 57. What are the parts of a Sacrament?

A. Two; the outward part or sign, and the inward part, or the thing signified. Thus in the Sacrament of Baptism the outward part or sign is Water; the inward part or thing signified is Remission of Sins and Regeneration, or the New Birth: And in the Sacrament of the Lords Supper the outward part or sign is Bread and Wine; the inward part, or thing signified, the Body and Blood of Christ.

Q. 58. Is it from any Vertue in the Sacramental Elements,

Elements or him that doth administer them, that Grace is exhibited or imparted to those whom the Sacraments are administered to?

A. No; the Efficacy depends upon Gods Blessing on his own Institutions, his Spirit accompanying the Sacraments where they are effectual to those blessed purposes for which they were instituted.

Q. What is meant by those words, In the Name of the Father, and of the Son, and of the Holy Ghost, which the Minister is to use when he baptizeth?

A. To baptize *In the Name of the Father, and of the Son, and of the Holy Ghost*, is in the Authority, and into the Faith, Profession and Obedience of them.

Q. 59. What did you promise in that Covenant which you enter'd into in your Baptism?

A. I did promise to forsake the Devil, the World and the Flesh. to own and profess Jesus Christ, and evermore to continue his faithful Servant; whom I did then give up my self unto, and accept of for my only Lord and Saviour.

Q. 60. What is required of them that come to the Sacrament of the Lords Supper?

A. They are required to examine themselves.

Q. 61. Proceed further to shew what is their Duty with reference to this Sacrament?

A. They ought, 1. To understand it aright, to discern the Lords Body. 2. To judge themselves in a truly humble penitent manner for all their sins. 3. To quicken their spiritual Appetites, and enlarge the desires of their Souls; having their Eye of Faith fixed on Jesus Christ, who is that Bread which perisheth not, and the Water of Life. 4. To have a sincere and

un-

unfeigned Resolution by God's gracious assistance faithfully to observe and keep that solemn Covenant with God, which they come to renew. 5. To cherish and maintain a thankful Remembrance of Christs Death. 6. To bear a true Christian Love and Charity towards all their Brethren.

Q. 62. Tell me then what are the chief ends of this Sacrament?

A. 1. A solemn and thankful Remembrance, or Commemoration of Christs Death. 2. The Renewing of our Covenant with God. 3. The nourishment, strengthening, and refreshing of our Souls. 4. The ingaging us to mutual Love.

Q. What are the Actions of the Minister at the Lord's Supper, or Holy Communion?

A. 1. He takes the Bread and Wine. 2. He doth bless or consecrate them. 3. He breaks the Bread, and poureth out the Wine. 4. He delivers them to the Communicants.

Q. What should these Actions of his put us in mind of, and cause us to meditate upon?

A. 1. That God did appoint Jesus Christ for the great work of mans Redemption. 2. That Jesus Christ was furnished and qualified for this Work which he undertook. 3. That his Body was broken, his Blood shed, his Soul or Life poured out unto Death. 4. That God gives his Son, and the Son gives himself for the Redemption of fallen man.

Q. 63. Are the Body and Blood of Christ in this Sacrament received and fed upon in a corporeal and carnal manner?

A. No; they are truly and really received by the worthy

worthy Partakers, but it is in a *Spiritual manner*; and they who do receive Jesus Christ therein, and feed upon him, do receive him Spiritually into their Hearts by Faith.

Q. What is signified by the Actions of the Communicants, that is to say, their taking the Bread and Wine, their eating the one and drinking the other?

A. Thereby is signified their receiving Jesus Christ, and their feeding on him for their Spiritual Nourishment, Refreshment and Strengthening; even as Man's Body is Nourished, Refreshed and Strengthened by Bread and Wine.

Q. Is it a Duty to receive this Sacrament of the Lords Supper, or only a Priviledge?

A. It is not only a Priviledge but a Duty expressly required by our Saviour in these words, *Do this in Remembrance of me.*

Q. 64. Do such as receive this Sacrament unworthily, partake of Christ therein?

A. No verily, though they do receive the Bread and Wine in this Sacrament, yet in no wise are they Partakers of Christ; but are guilty of the Body and Blood of the Lord, and do eat and drink Judgment to themselves.

The CONCLUSION.

Q. 65. MAY we rest satisfied, and content our selves in the bare Knowledge of these things?

A. No; we must be careful likewise to Practice them, and in all our ways to walk according thereunto.

If ye know these things, happy are ye if ye do them. 18 AP 68

Such as are unwilling to learn this whole Catechism without Book, may yet in a short time be able to answer those 65 Questions which are so marked out by their Number, affix'd for the help of weaker memories.

